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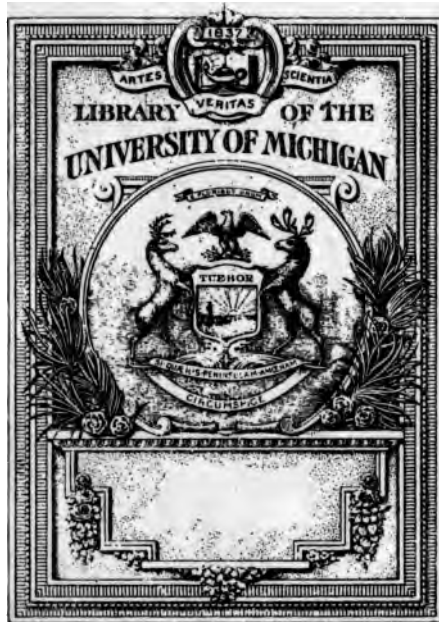
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MORAL LEADERS

A HANDBOOK OF TWELVE LECTURES

BY

EDWARD HOWARD GRIGGS



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MORAL LEADERS

**A Handbook of Twelve Lectures by
Edward Howard Griggs**

B. W. HUEBSCH

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"Great men are the landmarks of humanity; they measure its course along the past, and point out the path of the future,—alike historians and prophets. God has endowed them with the faculty of feeling more largely and intensely, and, as it were, of absorbing more than their fellows of that universal life which pervades and interpenetrates all things, and they breathe it out again at every pore. The potent unity of their own minds enables them to grasp the synthesis of that which mediocrity is constrained to analyse and view only in detail; to organize their impressions, reminiscences, and previsions into one harmonious and complete conception; and from a rapid glance at effects, to seize and comprehend their causes, their generating principle. The conscious thought of such men is the unconscious and still inarticulate thought of a whole nation, which it will require future generations to develope; their speech an historical formula, or an intuition of the future."

—Joseph Mazzini, *Life and Writings*, vol. IV, pp. 146, 147.



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SPIRIT OF THE COURSE.

THE aim of this course is the study of a few out of that great number of moral leaders whose lives have been dedicated to the service of mankind. Such study is always profitable, since it deals with humanity in certain of its highest expressions, and considers the force that has been most active in moral evolution. We in America, however, need particularly to return to such study, since in democracies moral leadership is at once most necessary and most difficult to develop. Moreover, our time is one of vast and increasing mechanical organization, not only in industry and commerce, but in education and religion. The machinery has grown so complicated, the organization so far-reaching, that individuals seem to count for nothing or only as cog-wheels in the great machine. Yet it is true to-day as always that the moral capital of any nation is its earnest manhood and womanhood; and no other capital is even desirable unless it rest on this. Economic leadership in the end must rest on moral leadership; and that nation is hastening to ruin, even to commercial ruin, which exploits its manhood and womanhood (or worse its children) to increase temporarily its wealth. The need of the hour is men and women, strong, earnest, cultivated, consecrated to the service of the world. It is the study of moral leaders, who have been in the forefront of the advancing margin of life, perceiving the light of the dawning ideal while their fellows slept, proclaiming it and awakening the world to follow it, accepting martyrdom, if need be, that the world might grow through their sacrifice,—it is such study that brings home to us the worth of men and the need and opportunity for devoted social service.

The men we shall study are widely different from each other in personal tendencies, race and civilization. It is a far cry from Socrates, the cheerful Athenian teacher, never questioning the worth of virtue or the sound meaning of life, to gloomy Tolstoy, vexed with all the doubts of a questioning century and fighting a desperate battle for faith and life. Sweet Saint Francis, the dew of the spirit upon him, preaching his simple gospel of Christian love, his soul touched with the mystic dreams and aspirations of the middle age, is remote indeed from the social enthusiast Hugo, herald of popular freedom and social democracy. If Carlyle and Emerson were friends and contemporaries, how far were they not apart in personal spirit and attitude, and in view and solution of the problem of life. Yet all these men, certain of whom could not have understood each other, differing so widely in theater of life and form of message, fulfill alike the same great function of moral leadership, *standing for the vision and affirmation, in life and teaching, of the high ideal, and so contributing the moral leaven in the progress*

I. THE FUNCTION OF THE MORAL LEADER.

"'Tis in the advance of individual minds
That the slow crowd should ground their expectation
Eventually to follow; as the sea
Waits ages in its bed till some one wave
Out of the multitudinous mass, extends
The empire of the whole, some feet perhaps,
Over the strip of sand which could confine
Its fellows so long time: thenceforth the rest,
Even to the meanest, hurry in at once,
And so much is clear gained."

—Browning, *Paracelsus*.

"The progress of man through intellectual advancement: there is no safety but in that. Teach! learn! All the revolutions of the future are enclosed and engulfed in this phrase: Gratuitous and obligatory instruction.

This large scheme of intellectual instruction should be crowned by the exposition of works of the first order. The highest place to the men of genius!

Wherever there is a gathering of men, there ought to be, in a special place, a public expositor of the great thinkers.

By a great thinker we mean a beneficent thinker.

The perpetual presence of the beautiful in their works makes the poets the highest of teachers.

No one can foresee the quantity of light that will be evolved by placing the people in communication with men of genius. The combination of the heart of the people with the heart of the poet will be the voltaic pile of civilization.

Will the people understand this magnificent teaching? Certainly. We know of nothing too high for the people. The soul of the people is great.

* * * * *

The multitude—and in this lies their grandeur—are profoundly open to the ideal. When they come in contact with lofty art they are pleased, they palpitate. Not a detail escapes them. The crowd is one liquid and living expanse capable of vibration. A mob is a sensitive plant. Contact with the beautiful stirs ecstatically the surface of multitudes,—a sure sign that the deeps are sounded. A rustling of leaves—a mysterious passing breath—the crowd trembles beneath the sacred insufflation of the deep.

And even when the man of the people is not of the crowd, he is still a good auditor of great things. His ingenuousness is honest, his curiosity healthy. Ignorance is a longing. His near relation with

Nature renders him open to the holy emotion of the true. He has secret absorbents for poetry which he himself does not suspect. Every kind of instruction is due to the people. The more divine the light, the more is it made for this simple soul. We would have in every village a chair from which Homer should be explained to the peasants."

—Victor Hugo, *William Shakespeare*, pp. 307-309.

LECTURE OUTLINE.

Aim of the course.—To study the moral contribution of a number of men, not merely great, but dedicated to the welfare of humanity. Such study always of value; but peculiar significance in relation to the problems of our civilization.

The two groups of interacting Forces.—The complexity of civilization: a multitude of slight causes producing the great effects. Yet all causes gathered up under two heads: the actions and ideals of individuals and the effect of environment, natural and social, on man. Temptation to ignore one or the other group; compare in Buckle and Carlyle; yet need to recognize both classes of causes to arrive at an appreciative view of life and progress. Illustrations from history of the action of the two types of influence.

Variation: blind and conscious.—The two groups of forces not on the same plane: compare one active, the other reactive. What environment does to man determined by the attitude and action of man in relation to environment. Illustrations. Variation as making evolution possible. Tendency to transform the process of development as we pass from the biological to the moral world. In the lower world progress through the wholesale destruction of those least fit for survival; in the higher human world increasing tendency to aid all through education to fitness for life and its noble ends. Thus the process of development becoming increasingly conscious and free. The dynamic element in the moral world the contribution of the individuals upon the advancing margin of life. Increasing significance of this element of individual initiative as civilization develops; thus ever greater responsibility resting on the moral leader.

Functions of moral leadership.—The first service of the moral leader: to see the light in advance of his fellows and insist upon its shining until they waken to recognition of it.

The second function: interpretation of the world to itself. Great thought ever the simplest; and, when once formulated, recognized everywhere as, like sunlight, a universal possession. Thus the moral leader mediating between the common mind and those ideals which brood dimly over it, but which would not be clearly perceived but *for his expression of them.*

Progress by action and reaction. Wave-movements in the life of the past. Epochs of preparation and epochs of production. Crises where personal initiative produces the greatest and most lasting results. Thus a third function of moral leadership: to accept the direct guidance of one's fellows in movements of constructive reform and even at times of revolution. Revolution as necessary and right just at that point where evolution has hopelessly stopped.

All advance above the average type as bringing disharmony with the world's conventions in thought and institution. Deeper harmony with the universe implying misadjustment to external conditions. Thus inevitable martyring of the prophets. Some measure of misunderstanding and persecution suffered by every leader on the advancing margin of life. Forms of persecution changing but the fact remaining. Thus the fourth function of moral leadership the acceptance of whatever measure of martyrdom is necessary to the fulfillment of the mission. The best test of the sincerity of the moral leader the willingness, even gladness, with which the measure of martyrdom is accepted.

Universality of the moral leader.—His place in every phase of human history. Greatest service in epochs of tremendous advance. All forward movements illustrations of his service.

The group to be studied drawn from European history, with one American. Yet equally great examples in all history. Illustrations from the profoundly religious life of the Orient. The Hebrew prophets. The founders of the great religions.

Identity of the mission of moral leadership in all ages. Common character of the problem, hence of the service though under widely different forms.

TOPICS FOR STUDY AND DISCUSSION.

1. Changes in the principle and process of evolution in the higher human world.
2. The causes of moral progress.
3. The relative importance of the different functions of moral leadership.
4. Changes in the relation of great men to common men with the progress of civilization.
5. The Hebrew prophets as types of moral leadership.
6. The founders of great religions as types of moral leadership.
7. Explain why martyrdom is so often the lot of the moral leader.
8. Is the world gaining in power and willingness to welcome moral leadership?
9. What ought to be the world's attitude toward its moral leaders?

REFERENCES.

Note:—The references for this introductory lecture apply in a measure to the whole course. Following each lecture outline a separate list is given on the moral leader under discussion. In each list books starred are of special value in connection with this course; those double-starred are texts for study or are otherwise of first importance.

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II. SOCRATES.

"I have said enough in answer to the charge of Meletus: any elaborate defence is unnecessary; but I know only too well how many are the enmities which I have incurred, and this is what will be my destruction if I am destroyed;—not Meletus, nor yet Anytus, but the envy and detraction of the world, which has been the death of many good men, and will probably be the death of many more; there is no danger of my being the last of them.

And now I depart hence condemned by you to suffer the penalty of death,—they too go their ways condemned by the truth to suffer the penalty of villainy and wrong; and I must abide by my award—let them abide by theirs. I suppose that these things may be regarded as fated,—and I think that they are well."

—Plato: *Apology of Socrates*, translated by Jowett, *Dialogues*, vol. ii, pp. 121, 132.

LECTURE OUTLINE.

Introduction.—All functions of moral leadership expressed in balanced relation in Socrates. A private citizen dedicated to a public mission: an "unofficial patriot." A constructive teacher, not an advocate of reaction. A martyr to his mission. The great message of Socrates to his age, but greater to humanity.

Peculiar interest in the Greek world.—Expression, in simple form, of all phases in the normal development of the human intellect. The beginning of Greek philosophy the seeking of a common principle in nature. Then the effort to find quantitative relations to unify the world. Then exhaustion of the various qualitative relations promising an explanation of nature and humanity. Before the period of Socrates the full gamut run of possible naïve philosophic attitudes.

The Sophists.—The important work of the sophists. "The return of the human spirit upon itself." Paralyzing effect of asking for the first time the question as to the nature and validity of human knowledge. Necessity for this question.

Ethical implications in the teaching of the sophists. An inevitable undermining of life. Intellectual skepticism associated with the decay of life. Yet necessary to ask and answer the question concerning the relation of the human mind to the world, before any lasting basis of

life can be found. Impossibility of disregarding the question once it has appeared in consciousness.

The period of Socrates (470?-399).—How the life of Socrates covers the rise and decline of Athens. Significance of the events occurring in his lifetime. Relation of the movements of thought to the changes in Athenian life.

Socrates and the Sophists.—Aristophanes satirizing the sophists in the person of Socrates. Reasons for confusing his teaching with the current school of thought. Socrates also representing the return of the human spirit upon itself. His standpoint in part identical with that of the sophists: like them in starting with the problem of knowledge; like them accepting man as the measure of the universe.

Yet striking differences between Socrates and the sophists. Their tendency to let personal whim be the standard of truth and virtue, and to teach an art of rhetoric that would equip young men merely to succeed, if necessary by making the worse appear the better reason. Socrates, on the contrary, seeking to make "an induction among conceptions." His view that the truth is to be found in the fundamental and universal human reaction, in common thought sifted through uncommon thought. His belief in an eternal principle of truth and virtue.

The method of Socrates.—Two phases of the work of Socrates: to convince men of the error and prejudice in their current thinking; to waken them to a recognition of truth. The first easier than the second. Thus an unpedagogical element in the method of Socrates: driving away some who most needed his help. Ground for the attack upon him because of such temporary pupils as Alcibiades and Critias. Yet constructive purpose in all the work of Socrates. Significance of his irony.

The two portraits of Socrates.—Purpose and character of Xenophon's *Memorabilia*. Boswell-like records of the actual teaching of Socrates. Measure of reality in giving the historical character.

Plato's portrayal of Socrates. Varying relation of the Socrates of the *Dialogues* to the historical character. At times Socrates used as a mouthpiece for ideas wholly Plato's. Yet through all a clear sense of the character and meaning of Plato's master.

The early *Dialogues* in which Plato approximates the method of Socrates: *Lysis* as the best illustration of how Socrates taught. Pre-eminent importance of the *Apology* in revealing the spirit of Socrates. Value of the *Crito*, the *Phædo*.

Plato's characterization as giving the soul of his master carried out to more complete expression: what Socrates lived and taught, Plato *developed into a system of philosophy*.

The mission of Socrates.—Crowning expression of the character of Socrates in his death. Idealization of him in subsequent thought. Range of his contribution to his time. Place he occupies in the life of humanity.

TOPICS FOR STUDY AND DISCUSSION.

1. The history of Athens during the lifetime of Socrates.
2. The relation of the sophists to previous philosophy and to the age in which they appeared.
3. The good and evil in the teaching and influence of the sophists.
4. The relation of Socrates to the sophists.
5. What conception did Socrates have of his mission?
6. In what ways does the Platonic Socrates probably differ from the historical character?
7. The ethical significance of the attitude of Socrates toward his judges in the *Apology* of Plato.
8. The value of Xenophon's portrayal of Socrates.
9. The relation of Socrates to subsequent thought.

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See chapters xiii and xiv for a discussion of the sophists and Socrates.

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Davidson, Thomas, *The Education of the Greek People and Its Influence on Civilization*. D. Appleton & Co., New York, 1894.

Erdmann, Johann Eduard, *A History of Philosophy*. English translation edited by Williston S. Hough. 3 vols.; vol. i, part i, Ancient Philosophy. The Macmillan Co., New York, 1891.

Grote, George, *Plato and the Other Companions of Socrates*. 4 vols. John Murray, London, 1885.

Mahaffy, J. P., *A History of Classical Greek Literature*. 2 vols. The Macmillan Co., New York, 1895.

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Plato, **Dialogues. Translated by B. Jowett. 5 vols. Oxford University Press, New York, 1892.

Study especially: *Charmides*; *Lysis*; *Euthyphro*; *Apology*; *Crito*; *Phædo*.

Plato, *Dialogues, containing the *Apology*, *Crito*, *Phædo*, *Protagoras*. Translated by Henry Cary. George Routledge & Sons, New York, 1895.

Thatcher, Oliver J., editor, *The Ideas that have Influenced Civilization: In the Original Documents.* (Translated.) 10 vols.; vol. ii, *The Greek World.* The Roberts-Manchester Pub. Co., Milwaukee, Wis., 1901.

Xenophon, *Works. Translated by H. G. Dakyns. 4 vols. The Macmillan Co., New York, 1890-97.

See vol. iii, part i, for writings relating to Socrates, especially the *Memorabilia*.

Zeller, E., *Socrates and the Socratic Schools.* Translated by Oswald J. Reichel. Longmans, Green, & Co., New York, 1885.

III. MARCUS AURELIUS.

"Whatever is agreeable to you, O Universe, is so to me too. Nothing is early or late for me that is seasonable for you. Everything is fruit for me which your seasons bring, O Nature. From you all things proceed, subside in you, and return to you. And if the poet said, 'Dear City of Cecrops,' may we not also say, 'Dear City of God'?"

* * * * *

"Hark ye friend; you have been a burgher of this great city, what matter though you have lived in it five years or three; if you have observed the laws of the corporation, the length or shortness of the time makes no difference. Where is the hardship then if nature, that planted you here, orders your removal? You cannot say you are sent off by a tyrant or unjust judge. No; you quit the stage as fairly as a player does that has his discharge from the master of the revels. But I have only gone through three acts, and not held out to the end of the fifth. You say well; but in life three acts make the play entire. He that ordered the opening of the first scene now gives the sign for shutting up the last; you are neither accountable for one nor the other; therefore retire well satisfied, for He, by whom you are dismissed, is satisfied too."

—Marcus Aurelius, *Meditations*, translated by Jeremy Collier, revised by Alice Zimmern, pp. 54 and 208.

LECTURE OUTLINE.

The decline of Greek thought after Aristotle.—The breaking up of philosophy. Loss of the world interest of Plato and Aristotle. Various narrow systems developing, but all focusing on the problem of human life.

The two opposing systems.—The contemporaneous rise of Epicureanism and Stoicism. Their widely different appeal to men. Epicureanism rapidly degenerating into a philosophy of self-indulgence. In that form spreading over the Roman world and taking possession of wide areas of the life of the higher classes.

The character of Stoicism.—A gospel for heroic souls fallen on evil days. Its adaptation to the best spirits in the Roman world, because of the natural Stoicism in the old Roman character.

The development of Stoicism in the Roman world. The teaching of Epictetus. Spirit in his Discourses.

The Roman empire.—Intense interest in the declining Roman world, through the freeing of all forces of human nature. The unavoidable causes for the decay of Rome. Necessary transition from republic to empire. The succession of emperors; increasing despotism. Profound appeal to the imagination in the lurid sunset of Rome, leading to the “shadow emperors” and night.

The period of Marcus Aurelius.—In the midst of decay a century of good emperors. The character and work of Trajan, Hadrian, Antoninus Pius. Culmination of the happy epoch under Marcus Aurelius. Condition of Rome at the beginning and the end of this period of good rule. Rapid decay after it.

The life of Marcus Aurelius (121-180).—Circumstances of the boyhood of Marcus Aurelius. His early acceptance of Stoicism. Association at 19 with Antoninus Pius in the government of the Roman world. Emperor at 40. His personal life.

The burden of Marcus Aurelius.—The problem, impossible of solution, which the best of emperors was obliged to face. Hence the gloom in his spirit. The range and character of the difficulties he had to meet. No real hope of recovery for the Roman world. Possible to postpone the doom, but not to avert it.

How Marcus Aurelius met his problem.—Personal example of the emperor. What philosophy meant to him. His teaching of the people on every possible occasion. His public economy. Treatment of Lucius Verrus.

Vast work of Marcus Aurelius in Roman legislation. Aims he followed. His ceaseless activity in the face of imperfect health.

The peaceful labors of the emperor constantly broken in upon by war. Marcus Aurelius as a soldier and general. Treatment of those conquered.

Marcus Aurelius and the Christians.—Consideration of what is apparently the one blot on the reign of Marcus Aurelius. The different possible explanations of his conduct. Type of religious toleration in ancient Rome; relation to Christian ideals. How the very devotion of Marcus Aurelius to the permanence of Rome and her institutions would lead him to permit the measure of persecution suffered by the Christians during his reign.

The Meditations of Marcus Aurelius.—The emperor's book of thoughts; his companion on expeditions; the silent friend to whom he communicated his deepest reflections upon life.

Exalted character of these meditations. Subjects which continually recur. Reasons for frequent reflections upon death. Value of the book for all time.

Stoicism as a gospel of life.—Worth of the faith of Marcus Aurelius.

Limitations in his view. Elements needed to give a complete, glad faith in life.

The service of Marcus Aurelius to his world.—His work as emperor; its value. Effect of his personal character on the age.

The worth of Marcus Aurelius to humanity.—His function as a moral leader. The place he occupies in the deeper human life. The permanent significance of his book of meditations and of the man they embody.

TOPICS FOR STUDY AND DISCUSSION.

1. The condition of the Roman world in the time of Marcus Aurelius
2. The value of Stoicism as a gospel of life.
3. The relation of Marcus Aurelius to previous Stoics.
4. Marcus Aurelius as an emperor.
5. Marcus Aurelius as a man.
6. Marcus Aurelius's persecution of the Christians.
7. The spirit of the *Meditations*.
8. Marcus Aurelius and Socrates.
9. The value of Marcus Aurelius in the life of mankind.

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Aurelius. Mathieson & Co., London.
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New York, 1884.

IV. SAINT FRANCIS OF ASSISI

"O most high, almighty, good Lord God, to thee belong praise, glory, honor, and all blessing!

Praised be my Lord God with all his creatures, and specially our brother the sun, who brings us the day and who brings us the light; fair is he and shines with a very great splendor: O Lord, he signifies to us thee!

Praised be my Lord for our sister the moon, and for the stars, the which he has set clear and lovely in heaven.

Praised be my Lord for our brother the wind, and for air and cloud, calms and all weather by the which thou upholdest life in all creatures.

Praised be my Lord for our sister water, who is very serviceable unto us and humble and precious and clean.

Praised be my Lord for our brother fire, through whom thou givest us light in the darkness; and he is bright and pleasant and very mighty and strong.

Praised be my Lord for our mother the earth, the which doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colors, and grass.

Praised be my Lord for all those who pardon one another for his love's sake, and who endure weakness and tribulation; blessed are they who peaceably shall endure, for thou, O most Highest, shalt give them a crown.

Praised be my Lord for our sister, the death of the body, from which no man escapeth. Woe to him who dieth in mortal sin! Blessed are they who are found walking by thy most holy will, for the second death shall have no power to do them harm.

Praise ye and bless the Lord, and give thanks unto him and serve him with great humility."

—St. Francis, *The Canticle of the Sun*, translated by Matthew Arnold; Sabatier, *Life of St. Francis*, pp. 305, 306.

LECTURE OUTLINE.

The moral leadership of St. Francis.—One of the most perfect Christians since Christ. Extreme contrast with Socrates and Marcus Aurelius. Yet unity of his work with theirs and with that of all moral leaders.

The period of St. Francis (1181 or 2–1226).—The chaos of the middle age. Failure to understand it to-day. The true dark age. Transition from this to the light of mediæval civilization.

The period of St. Francis the first flowering epoch of the middle age. Difficult to realize the wealth of life then awakening. No adequate

treatment of it hitherto. Necessary to study at first hand the manifold expressions of the age to appreciate its wonderful vitality.

The religious awakening.—The new life centering wholly in the spiritual. Degeneration of ecclesiastical institutions. Rise of popular mysticism. Hunger for the religious life, purified and earnest in spirit.

St. Francis as at once the greatest single cause and most complete and characteristic expression of this religious movement.

The town of Assisi.—Exquisite mediæval character still preserved. Ascent through olive orchards to the hilltop town. Old stone houses, narrow lanes. The double church of St. Francis. The church of Santa Clara. Marvelous views of the valley and hills opposite. The sombre majesty of Mount Subasio behind.

The youth of St. Francis.—Family. Early interests. Revels with youthful companions. Military service. Acquaintance with the new French poetry.

Captivity and return. Illness. Restless discontent and dawning new life.

The conversion.—The necessity for the conversion in the very nature of St. Francis. Forced to ask ultimate questions. Utter sincerity of St. Francis. The crucifix at St. Damian. The first call.

The renunciation.—Growing separation from his father. Strange actions of St. Francis. His meaning in them. The renunciation of his earthly father and dedication to the Father in Heaven. Giotto's pictures of this. Their expression of the two qualities of St. Francis: intense literalness in his following of his master, and at the same time the wish to use every act as merely a symbol of something beyond itself.

First service.—The Portiuncula. Need to work actively. The story of the lepers. Preaching in the Church of Assisi.

The first companions.—No intention of founding an order. Gathering of a few individuals about St. Francis. Each peculiarly personal, but all dominated by one ideal. Charm in this early brotherhood.

Character of St. Francis.—The stories of the *Fioretti*. Account by brother Leo. Joy and love in the character of Francis. Sense of freedom. Exquisite tact and courtesy.

The early ideal of the Order.—Meaning of poverty to St. Francis. His advocacy of labor and service. The spiritual life to him one of freedom, joy and immediate human helpfulness.

The Carceri.—Meaning of meditation and solitude to St. Francis. Relation of his ideal to that of asceticism.

Santa Clara.—The conversion of Santa Clara. Her relation to St. Francis. Beauty and purity of the friendship. Its meaning in the *life of Francis*. The story of the night in the snow.

Growth of the Order.—The increase in the company of the disciples. The first papal sanction. The first rule.

The third Order.—Francis's conception of it.

Missionary journeys. Multiplication of converts. The expedition to Syria.

Transformation of the Order.—Attitude of the church toward St. Francis. Desire to use the Order for strictly ecclesiastical purposes. Opposition in this to the ideal of Francis. The bitter tragedy in his soul. Long period of struggle and suffering. Inevitable growth of the Order away from his leadership and his ideals. The second rule.

The spiritual recovery of St. Francis.—His acceptance of the tragedy of his life and work. Light dawning toward the end. The last visit with Santa Clara. The *canticle of the sun*. The last rule and will.

The Order after the death of Francis.—Rapid transformation. No longer the Franciscan ideal. Seeming failure of St. Francis's work.

The success of St. Francis.—His deep effect upon his epoch and the after-world. His true followers not all in his Order. Giotto and Dante children of St. Francis. The artistic and intellectual renaissance impossible without the spiritual awakening centering on him. Thus his mission to all time. Need to-day of his spirit and consecration expressed in relation to the problems of our life.

TOPICS FOR STUDY AND DISCUSSION.

1. The *Little Flowers* of St. Francis.
2. The rules of St. Francis.
3. The relation of St. Francis to the church.
4. The *Song of the Creatures*.
5. St. Francis and Santa Clara.
6. The early companions of St. Francis.
7. St. Francis and primitive Christianity.
8. Giotto's representations of St. Francis.
9. Dante's view of St. Francis: *Paradiso*, Canto XI.
10. The service of St. Francis to his epoch.
11. The significance of St. Francis in the life of humanity.

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V. SAVONAROLA.

"Ofttimes, after leaving the pulpit, I have bethought me and said: I will preach no more of these things; but will rest quiet and leave all to God. And yet on again mounting to this place, I have been unable to contain myself; unable to preach otherwise. The message of the Lord hath been as a consuming fire within my bones and my heart; and I have not been able to endure it, but constrained to speak, for I feel all burning and all inflamed by the Lord's Spirit. But again, when I descend, I say in myself: I will no more speak of these things. O, my Lord, O Spirit, Thou that fearest none in this world; Thou that art no respecter of persons be they who they may; Thou declarest the truth to all. O Spirit, Thou dost rouse persecutions and troubles against Thee; Thou stirrest the waves of the sea, like unto the wind; Thou raisest tempests. . . . I cry: Pray be still! but the Spirit replieth that it cannot rest. Let us therefore leave all to the Lord; He is the master that turneth the tool to His own ends, and when He needeth it no longer, casteth it aside, even as He cast aside Jeremiah who was stoned to death; and even so will it be with us, when we have served His end. Well! we are content: let the Lord's will be done, for the worse suffering is ours on earth, the greater will be our crown of glory in heaven."

—Savonarola, *Farewell Sermon* before ceasing his preaching in Florence, Villari, *Life and Times of Savonarola*, pp. 639, 640.

LECTURE OUTLINE.

From St. Francis to Savonarola.—Transition from the sweet, fresh, beautiful humanity of the supreme saint of the middle age to the prophet of gloom and fire, a Jeremiah denouncing the vices of a corrupt age and proclaiming its doom, a martyr of faith and virtue seeking to sweep back the tide of the world's affairs, and overwhelmed by its returning flood.

The period of Savonarola (1452-1498).—Enormous development in Italy from St. Francis to Savonarola. Entire transformation of the spirit of the world. The religious awakening succeeded by the æsthetic and intellectual renaissance. Reaction against Christianity. Return to the ideals of the pagan world. Rediscovery of the beauty and sweetness of the earth life.

Inevitable excesses in this movement. Loss of some phases of the moral and spiritual life. Delight in the sensuous easily merging into

sensuality, freedom into license. Splendid productivity, but rapid decay of the creative forces of life in the flowering period of the renaissance, the last half of the fifteenth century. Conditions against which Savonarola reacted in church, state, art, life.

Youth of Savonarola.—Family and early surroundings at Ferrara. Youthful experiences embittering him. Gloom and turning against the world.

Conversion of Savonarola.—Contrast that of St. Francis. Not here a seeking of the joyous and free life of the spirit, but a terror-stricken flight from a doomed world.

Life in the monastery of Bologna. Character of the Dominican order. Restlessness and gloom of Savonarola.

Slow feeling toward his mission.—Sent to Ferrara after six years. In 1481 to Florence. Little success as preacher. Impression of Florence upon him.

First success at San Gimignano. Brescia.

Recall to Florence in 1489.—Lorenzo de' Medici's influence and attitude. Response of Savonarola. Preaching in the cathedral; character and effect. Rapid development of his work. Prior of San Marco.

Message of Savonarola.—The three dooms perpetually thundered. Sense in which he was a prophet. Sense in which he came to regard himself as peculiarly inspired.

The struggle in Savonarola's spirit.—The two beliefs between which he wavered. The two hungers that swept his spirit. Limitations in his view of Florence and Italy. Greatness and weakness of his soul.

The period of seeming success.—Events, apparently propitious, forcing Savonarola into the political arena. Character of the society and government established. Fanatical extreme of reforms. The strange anomaly of the holocaust of paintings and ornaments in the city of art.

The seeming failure.—Struggle with the papal authority. Varying phases of it. Sophistry of Savonarola; natural in the time. Complete break with Rome. Temporary following in Florence. Inevitable issue of the struggle. Reaction of the people against Savonarola.

The last act of the tragedy.—The proposed test of fire. Its issue. Attitude of Savonarola. Torture of the doomed victim. Execution in 1498.

The mission of Savonarola.—Grave difficulty in estimating his life and work. Loftiness and narrowness, greatness and weakness of his spirit. Yet significant fulfilment of the function of the moral leader. Effect upon his age; upon the world. Value for all time.

TOPICS FOR STUDY AND DISCUSSION.

1. The condition of Florence and Italy in the time of Savonarola.
2. The condition of the church in the time of Savonarola.
3. The relation of the epoch of Savonarola to that of St. Francis.
4. The conversion of Savonarola in comparison with that of St. Francis.
5. Savonarola's conception of his mission.
6. Relative value of the aims of Savonarola and St. Francis.
7. Weaknesses and limitations in the character and work of Savonarola.
8. Savonarola and Socrates.
9. The application of Savonarola's teaching to our time.
10. To what extent was Savonarola a prophet of modern democracy?
11. Is it just to regard Savonarola as a forerunner of Luther?

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VI. GIORDANO BRUNO.

"I believe in an infinite universe as the necessary effect of divine power. The reason of this is that I have always regarded it as something unworthy of the divine power and goodness, that, being able to produce another world, nay, infinite other worlds besides this one, it should produce only a finite world; whence I have maintained that there are infinite particular worlds, similar to this of the earth, which, in accordance with Pythagoras, I consider to be an orb, similar to the moon, to other planets and other stars, which are infinite, and that all these bodies are worlds, and innumerable, constituting the infinite universe. * * * * *

Moreover, in this universe I place a universal providence, by virtue whereof everything lives, grows, moves and remains in its perfection.

* * * * *

Further, I understand that in the Divinity all attributes are one and the same thing, and herein I agree with theologians and several great philosophers—I mean three attributes, power, wisdom and goodness, otherwise mind, intellect, love, whereby things have, *First*, being, due to mind; *Second*, ordered and distinguished being, due to intellect; *Third*, harmony and symmetry, due to love. This I understand to be in all and over all. As nothing is beautiful without the presence of beauty, so nothing can exist without the divine presence; and thus, with respect to reason, and not with respect to substantial truth, I attribute distinction to the Divinity."

—From Bruno's statement of his faith, translated in Brinton and Davidson, *Giordano Bruno, Philosopher and Martyr*, p. 48.

LECTURE OUTLINE.

The Period of Bruno (1548-1600).—Changes of vast significance in Italy and Europe in the hundred years from Savonarola to Bruno. Wearing out of the impulse of the renaissance in Italy. Second movement; its promise in science and life. But reaction back to the authority of the middle age.

Movement throughout Europe. Religious changes in the North and West. Rapid crystallization of new sects along lines of intolerance. Choking of the spirit of the new learning throughout Europe, as of that of science in Italy.

Thus Bruno fallen upon evil days. His work doomed to external *failure from the start*. Compare Marcus Aurelius.

Early life of Bruno.—Significance of early environment. Vesuvius Naples; the wild nature world and romantic life of southern Italy Entrance into Dominican monastery at fifteen. Studies and development during the thirteen years of cloister life.

The first crisis.—Accused of heresy. Flight to Rome. Wanderings. Settlement temporarily at Noli on the Riviera.

The first teaching.—Bruno's lectures on the sphere. Significance of the subject. Real object of his teaching.

Exile from Italy.—Wanderings in northern Italy. Impossible to remain in his native land. Attempt to settle at Geneva. Treatment by the Calvinists.

Teaching at Universities of France.—Toulouse. The lectures on the soul and the sphere. Implication of these two subjects for Bruno. Removal to Paris. The system of memory training. Bruno's claims. Compare with Faust and Paracelsus.

Bruno in England.—The first journey when Bruno was thirty-six. Impression of English life upon him. Friendship with Sidney. The "*Heroic Enthusiasts*." Bruno and Shakespeare?

Lectures at Oxford. Bruno's reception. His relation to universities. Compare other moral leaders.

Renewed wanderings.—Two reasons for incessant journeyings: restlessness of his spirit; persecution received everywhere.

Treatment of Bruno in Germany. Action of the Wittenberg Lutherans. Intense activity of Bruno. Teaching and writing. Range and character of his work.

The invitation to Venice.—Bruno's delight in returning to Italy. The relation with Mocenigo. Inevitable misunderstanding. The probable character of the Venetian. Resulting catastrophe.

Bruno and the inquisition.—The trial at Venice. Bruno's defence. Significance of his arguments. Disappearance for eight years into the dungeons of the inquisition.

The martyrdom.—Bruno's emergence after eight years to be condemned to the stake by the inquisition. Reply of Bruno. Burned alive in 1600 at Rome. The martyr to the intellect: "I die a martyr, and willingly."

Philosophy of Bruno.—(1) Teaching regarding nature. Anticipation of the spirit of science. (2) Enthusiasm for nature. Ability to divine principles. (3) Enthusiasm for the spirit. View of human life. Philosophy of becoming. Attitude toward various religions. Thus Bruno's manifold anticipation of the nineteenth century.

Weakness of Bruno in lacking a perception of the needed moral revolution; in lack of form; and in claiming too much for his method.

Mission of Bruno.—Fulfilment of the function of the moral leader.

The martyr of the intellect, anticipating many characteristic tendencies of our time three centuries in advance. The erection of the statue in Rome in 1889. Significance as an expression of Bruno's place in the deeper human life.

TOPICS FOR STUDY AND DISCUSSION.

1. Changes in Italy from Savonarola to Bruno.
2. Condition of Northern Europe in the time of Bruno.
3. Condition of France and England in the time of Bruno.
4. Bruno's studies.
5. Bruno's travels.
6. Bruno's conception of his mission.
7. Bruno's religion.
8. Compare Bruno and St. Francis.
9. Compare Bruno and Savonarola.
10. Compare Bruno and Marcus Aurelius.
11. Bruno and the nineteenth century.
12. The value of Bruno in his age.
13. The value of Bruno in the life of the human spirit.

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VII. ERASMUS.

"No one had more friends than I before the battle of the dogmas. I tried to keep out of the fray, but into the arena I had to go, though nothing was more abhorrent to my nature. Had I but a single set of enemies to contend with, I might bear it. But I am no sooner engaged with one faction than the other whose cause I am defending stabs me in the back. I need to be Geryon with the hundred hands, or one of Plato's men with two faces, four arms, and four legs. You remember the fight between the scholars and the Rabbins who would mix sea and land rather than admit that there was anything which they did not know. I was in the thick of it, when out came this war of opinions by which the world is still convulsed, and almost all those who were then with me went over to the new sect. I could not go with them and I found myself deserted. They were patient with me for a time. They thought I was hiding my real views and would be with them in the end. At last I had to enter the lists against their leader, and those who had been my sworn allies became my bitterest foes. I was in no better case with my old opponents, who tried to persuade the world that the religious revolt could not be ended till learning was put down, and specially Erasmus. Thus I was shot at from all sides, and was only saved by the Emperor. Even this fate, however, is better than either to give a name to a new schism or to flatter tyrants parading themselves in the name of Christ. These last have found blood so sweet that they leave no stone unturned to bring on a civil war, which now seems impending. Had I been attended to at first, the quarrel might have been composed, and now we are to be trampled down by contending armies."

—From a letter of Erasmus, Froude, *Life and Letters of Erasmus*, pp. 392, 393.

LECTURE OUTLINE.

The awakening of northern Europe.—Transformation of the renaissance when carried north of the Alps, owing to different tendencies in race and civilization. The artistic and intellectual awakening in Italy as the first wave-movement of modern civilization; the moral and political awakening in the north as the second. The two phases of the northern movement: (1) humanistic culture; (2) moral and religious reform. Erasmus the supreme leader of the first phase, Luther of the second.

The movements in northern and southern Europe overlapping: the

dawn of the new life in Germany contemporaneous with the beginnings of decay in Italy. Thus Erasmus and Luther earlier in time than Giordano Bruno who incarnated the last abortive phase of the Italian renaissance.

German humanism.—Changed character of the humanistic movement when transferred to the north. Painting no longer the supreme expression. Interest in a more solid culture. Effort to utilize the classic literature for intellectual freedom and the building of fine and cultivated character. Thus an ethical spirit in northern humanism. Erasmus the strongest leader and fullest expression of this culture. His dream of uniting the simple religious and moral teaching of primitive Christianity with the best fruit of the classic past.

Life of Erasmus (1466 or 7-1536).—Background of his life; its influence upon his career. Early left an orphan. Childhood. Aversion to monastic life, but entering upon it under strong pressure. Freed from it to become secretary to the bishop of Cambray.

Student and scholar.—From the age of twenty Erasmus entering upon a wandering student life. Various journeys to England. Several years in Italy. Long struggles with poverty. Precarious existence on the gifts of patrons; yet for the sake of freedom refusing innumerable offers of appointments.

Steady advance to world-fame. Cosmopolitan spirit. Range of writings.

"The star of Germany."—Settlement of Erasmus at Basel in 1514. Universal recognition of his leadership in all Europe as man of letters. Comparatively settled later life in comfortable circumstances.

Erasmus and the Reformation.—First mutterings of the storm; the attitude of Erasmus. His horror of the excesses of the reformers. His deep regret to see the world plunged again into theological controversy. Erasmus a humanist and not a theologian, his gospel one of constructive education and enlightenment. This as the key to his attitude toward the deplorable warfare of his later years.

The character of Erasmus.—Disputed questions. Weaknesses. Essential sincerity of his spirit and aims. Elements of great nobility.

Erasmus as Moral Leader.—The value of the contribution of Erasmus: to his age; to later epochs. His function as compared with Socrates, St. Francis, Bruno.

TOPICS FOR STUDY AND DISCUSSION.

1. The relation of Erasmus to his patrons.
2. Were there fundamental weaknesses in the work of Erasmus as moral leader?

3. Was Erasmus right in his attitude toward the reformation?
4. Would the cause of civilization have been better served could humanism have succeeded and theological controversy have been avoided?
5. Erasmus and Sir Thomas More.
6. Tendencies of the new learning in Germany as contrasted with Italy.
7. Compare Erasmus and Savonarola as moral leaders.
8. Compare Erasmus and Bruno.
9. Compare Erasmus and Socrates.

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VIII. LUTHER.

"Luther's face is to me expressive of him: in Kranach's best portraits I find the true Luther. A rude plebeian face; with its huge crag-like brows and bones, the emblem of rugged energy; at first, almost a repulsive face. Yet in the eyes especially there is a wild silent sorrow; an unnameable melancholy, the element of all gentle and fine affections; giving to the rest the true stamp of nobleness. Laughter was in this Luther, as we said; but tears also were there. Tears also were appointed him; tears and hard toil. The basis of his life was sadness, earnestness. In his latter days, after all triumphs and victories, he expresses himself heartily weary of living; he considers that God alone can and will regulate the course things are taking, and that perhaps the day of judgment is not far. As for him, he longs for one thing; that God would release him from his labor, and let him depart and be at rest. They understand little of the man who cite this in discredit of him!—I will call this Luther a true great man; great in intellect, in courage, affection and integrity; one of our most lovable and precious men. Great, not as a hewn obelisk; but as an Alpine mountain,—so simple, honest, spontaneous, not setting-up to be great at all; there for quite another purpose than being great! Ah yes, unsubduable granite, piercing far and wide into the heavens; yet in the clefts of it fountains, green beautiful valleys with flowers! A right spiritual hero and prophet; once more, a true son of nature and fact, for whom these centuries, and many that are to come yet, will be thankful to heaven."

—Carlyle, *Heroes and Hero-Worship, The Hero as Priest.*

LECTURE OUTLINE.

Attitude of the Study.—Extreme difficulty in estimating characters about whom the storms of history have beaten. This difficulty increasing as we approach our own age. No man escaping from himself, and all estimates of history necessarily personal. Yet need to approach the problem not from the point of view of a particular confession or philosophy, but as an open and appreciative student of past life, with the aim not to praise or condemn but to understand.

The second wave of German awakening.—The strong and simple life of Germany. Moral reaction against the degenerate tendencies of renaissance Italy. Wakening of national spirit, desire for independent life. Luther standing to the people as an expression of these national and

moral aspirations. His escape from the fate of earlier reformers due to the fact that this national awakening was behind him.

Life of Luther (1483-1546).—Strong and simple peasant family. Early life and schooling. Luther's interest in theology and scholastic philosophy, but reaction against humanism.

Conversion of Luther.—Compare the conversions of St. Francis and Savonarola. Strength and weakness of Luther. Years of monastic life. Morbid struggles. Professorship at Wittenberg.

Journey to Rome.—This as a crisis in Luther's development. The effect of Rome upon him. Work after his return.

The crisis in 1517.—Posting of the theses. Luther's aim; the unexpected result and the reasons for it. Rapid changes in Luther's attitudes.

Years of successful struggle.—Character of Luther's preaching and writing. His behavior at Augsburg and before the diet of Worms. Work while in friendly captivity at the Wartburg. Marriage in 1525. Character of Luther's domestic life.

The period of reaction.—Increasing disruption in Germany. The peasant revolt. Luther's perplexities and inconsistencies. Range and character of his writings. His bitterness toward the Swiss reformers. Development of the reformation in Germany. Character of Luther's later years.

The character of Luther.—Difficulty in the estimate. Coarseness, intolerance, superstition, yet strength, moral earnestness and sincerity. Elements of greatness.

Luther as a moral leader.—As great difficulty in estimating the work as the character of Luther. Results of his teaching which he did not intend. The waste of life and property that followed the disrupting of Christendom. The positive fruits of the reformation, direct and indirect. The extent to which Luther is an expression of tendencies of his time. The range of fulfilment of the functions of the moral leader by Luther.

TOPICS FOR STUDY AND DISCUSSION.

1. The relation of Luther to Erasmus.
2. The sources of Luther's theology.
3. What was the gain and what the loss to mankind through the merging of the humanistic movement into the reformation?
4. Luther and the Swiss reformer.
5. Compare Luther and Saint Francis of Assisi.
6. *Compare Luther and Savonarola.*

7. The character of Luther's controversial writings.
8. What are the greatest fruits of the movement initiated by Luther?
9. What would have been the result could the reformation of the church have been accomplished from within, without the dismemberment of Europe?

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IX. VICTOR HUGO.

"Sacrifice to 'the mob,' O poet! Sacrifice to that unfortunate, disinherited, vanquished, vagabond, shoeless, famished, repudiated, despairing mob; sacrifice to it, if it must be and when it must be, thy repose, thy fortune, thy joy, thy country, thy liberty, thy life. The mob is the human race in misery. The mob is the mournful beginning of the people. The mob is the great victim of darkness. Sacrifice to it! Sacrifice thyself! Let thyself be hunted, let thyself be exiled like Voltaire to Ferney, like D'Aubigné to Geneva, like Dante to Verona, like Juvenal to Syene, like Tacitus to Methymna, like Æschylus to Gela, like John to Patmos, like Elijah to Horeb, like Thucydides to Thrace, like Isaiah to Ezion-geber! Sacrifice to the mob. Sacrifice to it thy gold, and thy blood which is more than thy gold, and thy thought which is more than thy blood, and thy love which is more than thy thought; sacrifice to it everything except justice. Receive its complaint; listen to it touching its faults and touching the faults of others; hear its confession and its accusation. Give it thy ear, thy hand, thy arm, thy heart. Do everything for it, excepting evil. Alas! it suffers so much, and it knows nothing. Correct it, warn it, instruct it, guide it, train it. Put it to the school of honesty. Make it spell truth, show it the alphabet of reason, teach it to read virtue, probity, generosity, mercy. Hold thy book wide open. Be there, attentive, vigilant, kind, faithful, humble. Light up the brain, inflame the mind, extinguish selfishness; and thyself give the example. The poor are privation; be thou abnegation. Teach! irradiate! they need thee; thou art their great thirst. To learn is the first step; to live is but the second. Be at their command: dost thou hear? Be ever there in the form of light! For it is beautiful on this sombre earth, during this dark life, brief passage to something beyond,—it is beautiful that Force should have Right for a master, that Progress should have Courage as a leader, that Intelligence should have Honor as a sovereign, that Conscience should have Duty as a despot, that Civilization should have Liberty as a queen, and that the servant of Ignorance should be the Light."

—Hugo, *William Shakespeare*, pp. 292, 293.

LECTURE OUTLINE.

Moral leadership in modern times.—Difficult to recognize and estimate moral leadership in our own age. Need to see in modern leaders the fulfilment of the same functions in relation to the world as in the men whose greatness is revealed by the perspective of time. This as

our aim in the study, on the background of four widely different civilizations, of four modern prophets—Hugo, Carlyle, Emerson, Tolstoy.

From Luther to Hugo.—Vast changes from the sixteenth to the nineteenth century. Philosophic researches. The period of so-called "enlightenment." Throughout the eighteenth century increasing mutterings of the coming storm—the revolution.

Meaning of the French revolution.—The revolution as the last birththroes of the modern spirit. France the chief theater of the movement owing to the nature of French character and the conditions of French civilization; yet France only expressing in extravagant form the political and social awakening of the modern world. The revolution as a reaction against classes, a return to nature socially and politically, a seeking of positive freedom and, in the end, humanity. These meanings obscured in the initial conflict, evident only later.

Hugo the best expression of the fruit of the revolution.—Hugo's life covering all phases of French development from the days of Napoleon onward. Sincere changes in his attitudes parallel with those in his people. In Hugo the positive fruit of the revolution—the return to nature, the aspiration for freedom, the exaltation of common humanity—embodied more completely than in any other leader. In his last years almost universally recognized by France as her supreme voice.

The life of Hugo (1802–1885).—Romantic childhood. Precocious genius: recognized at 20 as a poet. Hugo's early poems and novels. Early and happy marriage.

Romanticism.—The return to nature in literature. Impassioned conflict of schools of letters in France. Championing of the modern movement by Hugo. Crisis in the production of *Hernani*.

Further work on the drama. Strength and weakness of Hugo's work in the novel.

Public life.—Changes in Hugo's political beliefs. Entrance into public life. His political attitude and conduct under the second republic. Struggle against Louis Napoleon. *The History of a Crime*.

Years of exile.—Works of bitterness. Effect of his exile on Hugo's genius. The great achievements of the period of banishment: *Les Misérables*; *William Shakespeare*. Fullest expression in these works of Hugo's message as moral leader.

Last years.—Triumphal return. Public life and literary work of Hugo's old age. Attitude of France toward him.

The character of Hugo.—The essential beauty of Hugo's character and life. His faults. Expression in him of the typical strength and weakness of the French spirit. The sincerity of his various intellectual attitudes.

Hugo as a moral leader.—His voicing of the modern message of

humanity. His place in his age. His special teachings: the protest against militarism; the gospel of freedom. Hugo less a leader who divines and announces the truth than one who spreads and emphasizes it, not a seer upon the mountain but a proclaiming herald in the arena.

TOPICS FOR STUDY AND DISCUSSION.

1. Hugo's changes in political opinion.
2. The meaning of Romanticism in literature.
3. The significance of the theatrical element in Hugo's character and life.
4. Hugo's message in *William Shakespeare*.
5. Hugo's message in *Les Misérables*.
6. The strength and weakness of Hugo's character.
7. Hugo and Louis Napoleon.
8. The reasons for Hugo's great fame during his last years.
9. The permanent contribution of Hugo as a moral leader.

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X. CARLYLE.

"May we not say, however, that the hour of Spiritual Enfranchisement is even this: When your Ideal World, wherein the whole man has been dimly struggling and inexpressibly languishing to work, becomes revealed, and thrown open; and you discover, with amazement enough, like the Lothario in *Wilhelm Meister*, that your 'America is here or nowhere'?" The Situation that has not its Duty, its Ideal, was never yet occupied by man. Yes here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal: work it out therefrom; and working, believe, live, be free. Fool! the Ideal is in thyself, the impediment too is in thyself: thy Condition is but the stuff thou art to shape that same Ideal out of: what matters whether such stuff be of this sort or that, so the Form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, 'here or nowhere,' couldst thou only see!

I too could now say to myself: Be no longer a Chaos, but a World, or even Worldkin. Produce! Produce! Were it but the pitifullest infinitesimal fraction of a Product, produce it, in God's name! 'Tis the utmost thou hast in thee: out with it, then. Up, up! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called Today; for the Night cometh, wherein no man can work."

—Carlyle, *Sartor Resartus*.

LECTURE OUTLINE.

The nineteenth century in England.—Fortunate escape of Anglo-Saxon civilization from the terrible upheavals of France: less impassioned spirit, more sober and steady growth. Yet none the less deep awakening in England in the first half of the nineteenth century. Compare the reaction against eighteenth century literature and life.

Fertilizing sources of the new life in England.—The two streams of outside influence: (1) Social and political thought accompanying and following the French Revolution; (2) Ethical and spiritual influences from the new German literature and philosophy. The widespread expression of both forces in English life and literature. The clear and striking embodiment of both in Carlyle. Illustrations in the range and character of his writings.

The complementary character of the two influences. German ethical

thinking corrective to the unmeasured enthusiasm of the revolution. The paradoxical contribution of Kant: shattering the bases of intellectual certainty and forcing us into the arena of skepticism, yet giving back to the ethical life Duty, Freedom, Immortality, God. Expression alike of the intellectual upheaval and the moral affirmation in Carlyle. Sobering and clarifying influence upon Carlyle of the supreme and cosmopolitan embodiment of the modern spirit—Goethe.

Life of Carlyle (1795–1881).—Hard but earnest background of his family. Schooling. His intense and wide reading at the University. Years of tutoring. Painful religious struggles. Incapable of entering the profession for which he had been intended,—the ministry; renouncing it for the precarious life of an independent literary worker. Translations and interpretations of German literature. Bitter struggles with ill-health.

Period of struggle.—Marriage in 1826. Character and significance of his home life. Ten years of ceaseless struggle to make a living without renouncing his moral independence. *Sartor Resartus* his spiritual autobiography and the fullest expression of his message.

London life.—From 1834 in London. Gradual recognition of his greatness. Courses of lectures. His disgust with lecturing as “a combination of popular preacher and actor.” Cessation of the struggle with poverty. Great works: *The French Revolution*; *Frederick the Great*. His leadership generally recognized. Sorrows and gloom of his last years.

The message of Carlyle.—Essentially a moral prophet. Hatred of shams. The gospel of work. Striking limitations in his views, especially of men and affairs near at hand. Yet supreme moral earnestness.

Carlyle's place as a moral leader.—His own conception of moral leadership as expressed in *Heroes and Hero-Worship*. His place: the hero as man of letters. Little great originality of conception, but wonderful power as teacher and affirmer of supreme moral realities.

TOPICS FOR STUDY AND DISCUSSION.

1. Carlyle and Goethe.
2. The conception of history in *Heroes and Hero-Worship*.
3. Sources of the philosophy in *Sartor Resartus*.
4. The personal character of Carlyle.
5. The worth and limitations of Carlyle's message.
6. Compare Carlyle and Hugo.
7. The reasons for Carlyle's failure to appreciate near-by men and events.
8. The moral value of Carlyle's *French Revolution*.

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XI. EMERSON.

"God offers to every mind its choice between truth and repose. Take which you please,—you can never have both. Between these, as a pendulum, man oscillates. He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets,—most likely his father's. He gets rest, commodity and reputation; but he shuts the door of truth. He in whom the love of truth predominates will keep himself aloof from all moorings, and afloat. He will abstain from dogmatism, and recognize all the opposite negations, between which, as walls, his being is swung. He submits to the inconvenience of suspense and imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of his being."

—Emerson, *Essays*, First Series, p. 318.

LECTURE OUTLINE

Moral leadership in America.—Such leadership the supreme need of democracy; yet conditions in democracy which hinder its development. Need to foster moral leaders and understand and welcome them when they appear.

America hitherto blessed with many such leaders. Among them all, Emerson the most fertilizing mind and the loftiest expression of the American spirit. Others far more prominent in public affairs, but no other fulfilling so completely the functions of the moral leader, standing independently and consistently in life and teaching for the highest ethical and spiritual ideal.

The wakening of the new world.—Poverty of American thought in the earlier periods when the foundations of civilization were being laid. Fertilizing influence of the revolution. Dawn of a new spirit in literature. Wakening of it in the stern and earnest life of New England. The natural centre of interest there religious and ethical questions. Powerful influence from the introduction of German thought. This rather than the French revolution the dominant foreign stimulus in the wakening of New England.

Transcendentalism.—The interest passing from doctrinal to more purely spiritual and ethical questions. The new school of writers. Transformation of the German influence in adopting it: compare the

changed meaning of such words as "transcendental" and "intuition." The new movement a powerful affirmation of the worth of the individual spirit, and an enthusiastic enunciation in new form of the great ideas upon which the spiritual life is based. The very commercial and materialistic character of American civilization increasing the strength of the spiritual reaction against it. Emerson the supreme expression of the transcendental movement because so much more than it.

The life of Emerson (1803-1882).—Scholar and minister by heredity and tradition. Slow fertilizing and maturing in him of the gifted spirit early burnt out in his seemingly more brilliant brothers. Lack of striking incident in the life of Emerson. His biography the record of his thoughts; but how full and deep that inner life!

Public career of Emerson.—Entrance into the ministry. Crisis of his career. Leaving his chosen profession at thirty without knowing what was to be his work. Striking illustration of his absolute consecration to truth.

Slowly finding his work: "My pulpit is the lyceum platform." The first books. Public addresses. Early meeting a flood of opposition and misunderstanding, but never entering a controversy. Affirmative teacher; his stand on the questions of the hour on the basis of eternal ideals. Gradual growth of his audience and increasing appreciation of his mission.

Personal life of Emerson.—Beauty of his home life. Unfailing courtesy. Friendships. Peace and serenity. Journeys.

The gospel of Emerson.—His unceasing affirmation of the greatness of the individual soul: yet this greatness due to the fact that it rests in the Larger Life. Thus his ethical message. Teachings regarding history, art, intellect, nature. Unity and consistency of his thought in spite of his not seeking logical order in its expression. His marvelous power in wakening other minds.

Limitations in Emerson.—The question as to his method. Did he lack appreciation of the intense and bitter struggle of human life; of the full meaning of the life of the senses? Does he ever approximate the angel in Dante, walking undisturbed through the inferno, not seeing the vast array of the fallen, pushing aside from his face the black air of hell, and perceiving only the good?

The two views of life.—The vision of life from within the battle, where the smoke and carnage obscure the sight and one can only fight well, without knowing the issue. The view of the battle from the mountain height, where the bitterness and bloodshed is not seen, but the larger issue of the struggle is evident. Carlyle expressing the one view in its strength and weakness; Emerson the other.

Emerson as a moral leader.—Satisfying unity of Emerson's life and

thought. Inestimable value to any country of such a spiritual standard-bearer; peculiar worth in a democracy. Service of Emerson to the larger world.

TOPICS FOR STUDY AND DISCUSSION.

1. The Brook Farm movement.
2. Thoreau and Emerson.
3. Emerson as a poet.
4. Emerson's theory of moral leadership as given in *Representative Men*.
5. The value of Emerson's method in his writings.
6. The message of Emerson in relation to that of Carlyle.
7. The functions of the moral leader fulfilled by Emerson.
8. What (if any) phase of human experience does Emerson fail to interpret?
9. What are the obstacles to fostering moral leadership in a democracy?

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XII. TOLSTOY.

"If a man lives, he believes in something. If he did not believe that there was something to live for, he would not live. If he does not see and understand the unreality of the finite, he believes in the finite; if he sees that unreality, he must believe in the infinite. Without faith there is no life.

Thus I began to study the lives and the doctrines of the people, and the more I studied the more I became convinced that a true faith was among them, that their faith was for them a necessary thing, and alone gave them a meaning in life and a possibility of living. In direct opposition to what I saw in my own circle—the possibility of living without faith, and not one in a thousand who professed himself a believer—amongst the people there was not in thousands a single unbeliever. In direct opposition to what I saw in my own circle—a whole life spent in idleness, amusement, and dissatisfaction with life—I saw among the people whole lives passed in heavy labor and unrepining content. In direct opposition to what I saw in my own circle—men resisting and indignant with the privations and sufferings of their lot—the people unhesitatingly and unresistingly accepting illness and sorrow, in the quiet and firm conviction that all was for the best.

I began to grow attached to these men. The more I learned of their lives, the lives of the living and of the dead of whom I read and heard, the more I liked them, and the easier I felt it so to live. I lived in this way during two years, and then there came a change which had long been preparing in me, and the symptoms of which I had always dimly felt: the life of my own circle of rich and learned men, not only became repulsive, but lost all meaning whatever. All our actions, our reasoning, our science and art, all appeared to me in a new light. I understood that it was all child's play, that it was useless to seek a meaning in it. The life of the working classes, of the whole of mankind, of those that create life, appeared to me in its true significance. I understood that this was life itself, and that the meaning given to this life was a true one, and I accepted it."

—Tolstoy, *My Confession*, pp. 83–95.

LECTURE OUTLINE.

Moral leadership to-day.—Our concluding study a moral leader of the present; characterized by great strength, unusual genius, and striking

limitations; born from the barbaric breast of mysterious Russia, but preaching the simplest gospel of Christian brotherhood and service. Too soon to pass judgment on Tolstoy, but worth while to study him if only to see that moral leadership is possible even to-day and under seemingly most forbidding conditions.

The background of Tolstoy.—Russia the great enigma: nowhere else such autocratic tyranny and oppressive bureaucracy, yet from her the birth of the dream of universal peace and the project of disarmament for the world; an enormous mass of illiterate population with the finest flower of aristocratic culture; a land of benumbing gloom, yet with the most passionate enthusiasm and finest feeling. Thus Russia the Sphinx glooming over the civilization of the West, yet from her half-brute, half-human form world-stirring wonders are born.

Causes of the contradictions in Russia.—The land; the race,—mingling occident and orient; above all the sudden springing of a barbaric people into contact with the most refined western civilization: thus a film of French culture over the great heaving sea of barbaric life. These causes multiplied through the isolation of Russia. Resulting conditions in Russian life.

Tolstoy Russian of the Russians.—His expression of the characteristic development of the Russian aristocrat, yet with unique conclusion. His unmatched sympathy with the mass of the common people. Absence of appreciation in him of other races.

The first life of Tolstoy.—Born of noble family in 1828. Varied life full of incident. Studies. Military experiences. The life of the world. Travels.

Great novels.—The period of Tolstoy's greatest creative work. The interpretation of human life in his novels. Autobiographical element in all his work. *War and Peace*. *Anna Karénina*.

The crisis in Tolstoy's life.—The true history of Tolstoy, as much as in the case of Emerson, the record of his inner development. The autobiographical writings that reveal this: *What to Do?*; *My Confession*; *My Religion*.

The strange reaction of Tolstoy in middle age against his life. Forced like St. Francis into the presence of ultimate questions. Thoughts of suicide. Withheld by the mystery of the common people and their way of faith and life. The twofold solution of Tolstoy: in faith in the primitive teachings of Christianity; in living the humblest life of toil and service of the common people.

The second life of Tolstoy.—His later years an effort to live consistently his faith. Reaction against his earlier writings as against his earlier habit of life.

Later writings.—Their completely changed character; distinct moral

sermons and appeals. Question of their worth as revelations and interpretations of life in comparison with Tolstoy's greatest novels.

The limitations in Tolstoy.—No "eternal womanly" in Tolstoy. Failure in interpreting the personal relations of human life. Contrasting moral earnestness and absurd notions and judgments in his theory of art. The question whether such a dogmatic solution of the mystery of life as he proclaims is possible or desirable. Has he found peace, or has he made a flying leap and is trying to convince himself that he has found it?

Tolstoy as a moral leader.—Deep worth of Tolstoy's message. The gospel of brotherhood, of simple living and physical labor, of unceasing human service. His recognition of the fact that the reformation of society is only and always the regeneration of the individual. His desperate moral earnestness uncompromising facing of life, and intense passion for truth. An entirely literal Christian in accordance with his own light, not seeking to explain allegorically what is difficult to live literally. With his tragic earnestness a tower of strength in our world and an evidence that moral leaders cannot fail to come in answer to the need of mankind.

TOPICS FOR STUDY AND DISCUSSION.

1. Compare Tolstoy and Luther.
2. Tolstoy's view of human love.
3. What is the ethical effect of Tolstoy's greatest novels?
4. Tolstoy's later theory of art.
5. The conversion of Tolstoy in comparison with that of St. Francis.
6. Is it necessary to have the great enigmas of life categorically answered in order to live well?
7. The comparative literary and ethical value of Tolstoy's writings before and after the crisis of his life.
8. The strength and weakness in Tolstoy's theory of society.
9. The value of Tolstoy's *My Confession* for modern life.

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